THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*"—REV. 1: 5-7.

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DEDICATION SERVICE OF THE CHRISTIANIA MEETING-HOUSE.

A FITTING celebration of the 24th of July, a day so dear to every Latter-day Saint, was the dedication of the meeting-house of the Church at Christiania, Norway. About one hundred and forty-five Elders from different parts of Europe were assembled, besides Presidents Francis M. Lyman of the European mission, Christian D. Fjeldsted of the Seventies, Anthon L. Skanchy of the Scandinavian, Levi E. Young of the Swiss, and Willard T. Cannon of the Netherlands mission. The beautiful hall was filled, so that there was no standing room left. There were about six hundred persons present. The choir of sixty voices rendered sweet music, the last song being the well-known English anthem, "Let the mountains shout for joy." The sisters of the choir were dressed in white and the brethren in black, making the appearance of these devoted workers especially pleasing.

After opening devotions, President Skanchy expressed a welcome to all. He explained that thirty-two years ago on the preceding day, the former house that had been torn down, was dedicated. The venerable President Fjeldsted was the one who laid the plan and began the work for the former building when he was president of the Christiania conference. The former building had lately been deemed unsafe on account of the ground sinking, and the new

chapel house was erected on the same spot. The names of those who donated to the building fund are placed in the wall, together with a short account of conditions. He told how the Saints of Scandinavia had declared themselves in favor of having a new building and of doing their utmost to help. The Mutual Improvement Associations and other organizations had labored faithfully to raise means. He bore his testimony to the truth of the Gospel, and hoped that the house might be a means for great good in spreading the truth, that the sheep might hear the voice of the true Shepherd and come through the door into the fold.

President Skanchy read a letter from President Anthon H. Lund, Elders Andrew Jenson and C. C. A. Christensen expressing congratulations and greetings to the Saints. Telegrams from many parts of the mission had been received and were read.

President Lyman explained that he had prepared the prayer of dedication so that it might be read also in the Norwegian tongue, that all would understand it before leaving the meeting. He then offered the prayer. After he had finished, President Fjeldsted delivered the translation. The choir sang the beautiful dedication hymn, the words being composed by President Skanchy and the music by Professor Evan Stephens. This song was first sung a year ago, when the chapel at Copenhagen was dedicated.

THE DEDICATION PRAYER.

"Our Father who art in heaven, we hallow Thy name. On this memorial day, the twenty-fourth of July, the anniversary of the arrival of Thy exiled Saints in the valley of the Great Salt Lake to establish Zion under Thy direction in the tops of the mountains, we come before Thee with thanksgiving and praise and ask Thee to hear and accept our prayer. We have assembled in this chief city of Norway, in this splendid house of worship, built by the Latter-day Saints. We are grateful to Thee for this privilege. We thank Thee, Father, for inspiring Thy servants and Saints to perform this noble work. With supreme joy we present this house to Thee, that it shall be Thine, that it shall be a sacred house and holy unto Thee. We bless it and ask Thy blessing upon it. We dedicate it unto Thee and beseech Thee to accept it as an offering from Thy Saints. May it be a sacred place in which Thy covenant people and their friends may meet and worship Thee. May our devotions ever be acceptable to Thee. May Thy name always be honored in this house. May the prayers and preaching of Thy servants here be effectual. May all who enter these portals do so with a sincere desire to learn of Thee and receive instruction from Thee through Thy inspired servants, that they may partake of the inspiration of the Holy Spirit and thus be able to comprehend the things of God.

"We dedicate to Thee the land upon which this house is built, and all the limits of it. We bless the foundation that it may be strong and durable to bear up this house. We bless the building in each story and every section of it, that it may be sacred and holy unto the Lord for the purpose for which it is designed, as a place of worship, for the preaching of the Gospel in its purity and entirety by the power of the Holy Ghost in the chosen, ordained and duly commissioned servants of the Lord Jesus Christ.

"We bless and dedicate to Thee the basement with the font and font room

and all that pertains to that section, that all who may be baptized therein shall receive the remission of their sins and be prepared for the baptism of fire and the Holy Ghost. May that place never be desecrated or defiled. We bless also the rooms prepared for the home of Thy servants, and for the transaction of business for the Church. We bless all the other rooms, that they may be a peaceful and pleasant abiding place for the families who shall occupy them. May all dwell together in harmony, that a good repute shall go out from this house. We bless this large assembly room for prayer and the preaching of the sacred word of truth in the worship of the Lord, and for all social and friendly gatherings for the Saints and friends. May Thy Spirit fill the house. May love, union and purity fortify every soul that enters it. May Thy peace abide here and subdue all evil and contentious influences. We bless every part and parcel of the material of this house from the lowest to the highest point, that all may be invested with durability. May it never break in pieces or be destroyed by fire or other elements or agency. We bless all the furniture, fittings and appurtenances of this building now in place, and all that shall hereafter be added for the convenience and comfort of the Saints. We pray Thee, our Heavenly Father, to accept this house, the offering of Thy people, which we do on this occasion dedicate to Thee.

"We pray Thee to bless Thy servants who have directed and conducted the building of this house. Bless Thy Saints also who have furnished the means, that they shall be richer in the things of the Kingdom as compensation for their generosity.

"We pray that Thy work may prosper in Scandinavia. We thank Thee for the fruit of this great mission, opened up by the hand of Thy chosen servant Erastus Snow, more than half a century ago. We thank Thee for the liberty granted us by the Scandinavian governments. We pray Thee to bless the renowned king of Norway and Sweden, with every member of the royal family. May the reigning family ever have an heir apparent worthy of the noble man who presides over this people to-day. We pray Thee that Thou wilt bless the legislature, judges and all other officers of this land. May they be inspired by the spirit of justice and equity. May the people prosper through the wisdom of their administration and Thy choice blessings. May the resources of the country be developed that the poor may have their wants supplied. May enlightenment increase, and may perfect liberty to worship Thee be enjoyed by Thy Saints and all the other inhabitants of this land. And as we pray Thee to bless the rulers and people of Norway, we ask that Thy protecting care may likewise be over all governments and peoples, for we realize that all who dwell upon the earth are Thy children. May all reigning monarchs, presidents and rulers of this world be preserved from violence that they may live long and guide the destinies of their people in harmony with Thy good will and pleasure, that their years of government may be glorious and that a preparation may be made for the coming of our Lord Jesus Christ to rule over all the earth.

"We thank Thee, our Heavenly Father, for the restoration of the Gospel in these last days. We thank Thee that Thou didst reveal Thyself and Thy Son Jesus Christ, our Redeemer and only Savior, to the Prophet Joseph Smith, that Thou didst call Thy servants Joseph and Oliver and didst ordain

them to the Holy Priesthood and commission them to establish Thy Church and to preach Thy Gospel to every creature in all the world. We thank Thee for the great success that has attended upon their ministry, and the ministry of their successors. We are grateful for the light which Thou has sent into the world. We pray that the world may receive the message of faith, repentance, baptism in water and of fire and the Holy Ghost, that they may come unto Thee and know Thee and Thy Son Jesus Christ, whom to know is life eternal.

"We thank Thee for the personal and religious liberty existing to-day among men. We pray that it may yet be made perfect and universal through the world.

"We pray Thee to bless the living oracles of Thy Church who are clothed with the presiding authority thereof. Inspire them with Thy word and will. Make them sufficient for their all important work. Sustain Thy servants who represent Thee in preaching the Gospel in all the world. We pray that the children of men may receive their warning message and repent and escape the fiery judgments soon to consume the wicked. All these blessings, our Heavenly Father, we do in all sincerity and humility beseech Thee to grant unto us, Thy children, on this glorious occasion, in the name of Thy Son Jesus Christ. Amen."

President Lyman occupied the latter part of the meeting, and Elder Julius Christensen translated. The sermon will appear verbatim in a later issue of the STAR. A most enjoyable meeting was held, and the Spirit of the Lord was richly manifested.

"MAN'S INHUMANITY TO MAN."

BY ELDER JOSEPH HYRUM PARRY IN THE "JUVENILE INSTRUCTOR."

THE SPANISH INQUISITION.

THE story of man's inhumanity to man forms the most tragic and pathetic chapter in human history. At best, man's life is full of trial and vexation, beset by sin and suffering, and naturally one would suppose that he would make it the business of his life to smooth life's pathway for others and do all that was possible to ameliorate the condition of his fellow man. All doing this, existence in this world could be made a paradise, most heavenly and most lovely, for everything necessary to the perfect happiness of man was placed on the earth in the beginning. But the enemy of souls seems to have got the better of man, to the extent at least of filling his life with woe and misery, mostly the result of the want of humanity in his fellows. The history of the world is almost an unbroken narration of oppression and suffering, with once in a while a bright spot to remind us of our origin, lest we forget that we are the children of a kind and loving Creator and Father.

But the strangest feature of man's inhumanity to man is the fact that the worst examples of wanton cruelty inflicted by man upon his fellow creatures has been done on the pretext and in the name of religion—"for the good of his soul." In the beginning the Creator made man free, "to choose his life

and what he'd be"; he was given his free agency to think, believe and worship as he thought best, without any coercion or repression from his Creator.

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright—
Bless him with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind."

Since the beginning of history, man has sought to change this beautiful order of things and has used all the power and force at his command to make his neighbor think and believe and worship as he does. It is even said that the "Puritans fled from the persecutions of the old world to come to the new, where they could worship God according to the dictates of their own conscience and compel everybody else to do the same."

It is held by many students of history that religious intolerance has caused more human suffering and bloodshed than all other causes combined. Be this as it may, it is certainly responsible for the death of the best men that ever graced the earth; it is responsible for the martyrdom of nearly all the ancient prophets of God, and for the death of our Savior Himself. The religious and sanctimonious Jews thought that they were doing God service when they put Him and His disciples to death. They were so wrapped in self-righteousness and warped by prejudice that they verily knew not what they did. Religious intolerance is also responsible for the shedding of the best blood of this generation, that of the Prophet Joseph Smith and his brother Hyrum, with others of the Saints. All the persecutions of the people of God in our own day have been instigated and for the most part been lead by professed ministers of the Gospel, who perpetrated their wicked deeds in the name of religion. Nearly all the opposition to the preaching of the Gospel by the Latter-day Saint Elders in this and all other lands is instigated by bigoted, narrow minded ministers and professed followers of Jesus.

After Christianity had been broken up into factions and had departed from its original characteristics of love, charity, gentleness, purity and simplicity, it seemed to be the chief business of the Christians, all through the ages, to persecute one another, the stronger finally destroying the weaker factions, till there was practically but one powerful church in the civilized world, which held sway over the minds of all men, feared alike by king and people of every nation. All had good cause to fear, for whosoever dared to oppose the policy or question the tenets of faith promulgated by the dominant church were caused quickly to feel the cruel and merciless wrath of a power greater than any that had hitherto ruled the world, a power that was wholly without conscience when dealing with heretics.

This notable fact in the religious history of the world is illustrated especially in the tragic and pathetic story of the Vaudois church, whose followers inhabited the mountain fastnesses of the Italian Alps. In the early ages of Christianity the people of Piedmont, the Vaudois, were converted and formed one of the early churches, and through heroic struggles which lasted for

centuries, they kept themselves aloof from the church of Rome. Because of their determination to maintain religious freedom, the Vaudois were warred against for eight hundred years, and were the objects of the most bitter hate and persecution ever known to history. During that time, thousands suffered the tortures of the inquisition, and burning at the stake. The story of their sufferings and miraculous preservation from what often appeared certain destruction, is almost too remarkable to believe, were not the narrative supported by history. The interesting history of the Vaudois, called by some the "Israel of the Alps," is a story on one side of a heroic struggle to maintain religious liberty, and on the other of rapine, and murder, and relentless oppression, the sole object of which was to extinguish the spark of religious freedom held by the Vaudois. Whatever Napoleon, the Great, had been to others, his defense of the Vaudois is one of the bright spots in the checkered life of this great conqueror. His friendship brought them the first genuine freedom that they had enjoyed for centuries. Napoleon was deeply impressed with the heroism the mountain church had displayed, and he confirmed them in their ancient privileges and protected them in all their rights until he lost his empire and went into exile, when the Vaudois church was again made the object of bitter persecution, which lasted for another thirty years or more.

Another bright spot in the career of Napoleon was his destruction of the Spanish Inquisition, in 1809.

In Spain, as in all other countries of Europe where the church of Rome held sway, the Jesuit priests of that church established what they were pleased to call the "holy inquisition," before which were brought to trial all heretics, as unbelievers and those who forsook the faith or questioned the authority of Rome were called. Those also who had the temerity to read the Bible for themselves, or in whose possession a copy was found, or who loaned a copy to a neighbor or friend, were made to answer for the same before this tribunal. The flimsiest evidence was sufficient to convict, there was no defense but to recant. The condemned were tortured, burned at the stake or strangled to death. Life imprisonment in chains, in dark and noisome dungeons was the fate of the lesser offenders. These tribunals were never intended to repress crime or to punish criminals—real criminals were treated less harshly—but were instituted solely to repress freedom of conscience, and to compel the worship of God in certain forms prescribed by the Church of Rome. The most pronounced offenders were put to death on the rack and by other frightful tortures. We shudder at the thought of the awful tortures the Chinese and other semi-barbarous peoples inflict upon criminals, but these are mild affairs compared with the tortures of the inquisition, the recital of which would make one's blood run cold. Every device that the depraved ingenuity of man could invent was brought into use to inflict torture.

[TO BE CONTINUED.]

BREVITIES.

THE ONLY EASY BERTH.

A BOY wrote a letter to an editor, asking him for an easy berth. The journalist's reply was as follows: "You cannot be an editor, do not try the

law, let alone all ships, shops and merchandise, abhor politics, don't practise medicine, be not a farmer or a mechanic, neither be a soldier nor a sailor. Don't work, don't study, don't think. None of these are easy. O son, you have come into a hard world. I know only of one easy place, and that is the grave."

WHEN CHILDREN LEARN TO WALK.

It has been found by experiments on one thousand two hundred and twenty children that ninety-five per cent began to walk before becoming two years old, a little over fifty per cent under eighteen months, thirty-three per cent under a year, ten per cent under ten months, while only three of the babes began to walk under eight months. Though compared with the habits of other animals this is a long time, yet there is danger in urging the infant to try to walk before their weak legs and soft bones will bear their weight. Deformities are sometimes caused by mothers permitting the little ones to overtax the strength of their limbs.

HARSH SONS-IN-LAW.

Professor Baldwin Spencer, who has spent some time among the natives of central Australia, says that among that people there is a custom which prohibits a mother-in-law approaching within a mile of the house of the married daughter. If she comes within the restricted area, the son-in-law may take down his club and go out to greet her. As a class mothers-in-law are not considered the most popular relatives even in this enlightened land, though there is more jocularity than earnestness regarding their unpopularity. With the Australians it is apparently no joke.

CHINESE SLAVES.

The last century saw the abolition of slavery in all the western world and in part of the Orient, and nothing is more repugnant to western thought at the present time than human servitude. In China, however, there are to-day about ten million slaves. That makes one for every forty inhabitants. The Chinese do not deal in foreigners, but make slaves of their own people. A father may sell his children or even his wife under stress of poverty. Girls are the most common subject of slavery, and change hands most frequently between the age of three or four years to fifteen. Two pounds sterling is an average price.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE thermometer registered ninety-five degrees in Salt Lake City, July 12th and 13th.

ON July 12, the Ogden Woolen Mills were totally destroyed by fire. The loss is estimated at twenty-four thousand dollars. Nearly forty years ago the original machinery was brought from the Missouri river by ox team. Nails were one hundred dollars per keg when the mills were built.

HOSPITALS are under construction at Clear Creek, Castle Gate, Sunnyside and Winter Quarters. When George F. Peabody and General William Palmer retired from the Rio Grande Western railway they contributed ten thousand dollars for this purpose. This will be convenient for the unfortunate miners, who, at present, have to be taken to Salt Lake City.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 30, 1903.

EDITORIAL.

AN UNPOPULAR BUT NOBLE CAUSE.

JOHN GREENLEAF WHITTIER was once asked by a young friend for advice regarding life. The gentle poet said: "My lad, if thou wouldst win success, join thyself in youth to some unpopular but noble cause." This reminds one of the words of the Savior to the rich young man, whom He loved: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The success that Whittier spoke of is not the success of the business or political world, but is none the less the real success of life. The Savior never counseled a man wrongly, or advised him to go a way that would lead to disaster, yet that generation would have considered the rich young man doubly a fool had he accepted the counsel, once for giving away his wealth and once for following the despised Nazarene.

The world in everyday life is too near-sighted to judge regarding success. Sounder judgment can be passed after a hundred years have slipped by, or better a thousand. The youth whom Jesus loved is only known by this incident. During his few years on earth, even his wealth must have grown stale to him when before him was the consciousness that for love of it he had rejected that most glorious opportunity. If he had sought the way to be perfect and resolutely sold all to follow the Lord, how greatly would Jesus' love for him have increased. From the worldly standpoint his sacrifice would have been greater than that of the other disciples and his name might now have been held in reverence with theirs.

Whittier had probably no particular "unpopular but noble cause" in his mind when he spoke these words, but how admirably his advice applies to those who have heard the Gospel and have strong reason to believe in its truth! Was there ever a cause so unpopular? was there ever one so noble? The souls that cast in their lot with the people of the Lord will have to row, as it were, against the stream, but the work makes them moral giants beside those who are floating on with the tide, afraid to take a manly stroke for conscience' sake.

The Lord knew, before Whittier lived, that devotion to an unpopular, noble cause was the very best means of producing successful lives. Otherwise He would have turned the tide of popularity in favor of His people instead of declaring: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be ex-

ceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." So unpopular did He allow His work to become, and so deranged was the world, that the innocent Apostles and thousands of the Saints were slaughtered, though they, of all creatures, were worthy to live. Yet none of us will say that the lives of the martyrs were not gloriously successful.

In modern times the same bitter hostility to the Gospel has been shown. When the Lord revealed the truth to Joseph Smith, He could have turned the flood of public feeling in his favor instead of permitting it to go against him. Witness the case when the young Prophet was arrested for the first time in his life and tried on the novel charge of setting the country in an uproar by preaching the Book of Mormon. Two honorable landowners, who were learned in the law, were directed by the Lord to defend Joseph. Mr. Reid said afterward that when asked to go to court in behalf of the young religious leader, he was about to refuse when he heard a low clear voice exclaim "You must go to deliver the Lord's anointed." No mortal being had spoken the words, and accepting this as a direction from heaven he went, and his client was most thoroughly vindicated. There have been thousands of honorable, influential men who have remained passive in regard to the "Mormon" question, and thousands more who have opposed the Gospel, Paul-like, through ignorance, who might all have been turned by the voice of the Lord to be its active supporters. The human influence these could have brought with them would have made the Gospel popular. Just judgments might have been poured out on those who have originated and spread the vile falsehoods against the Latter-day Saints that have been carried to all parts of the world, and a check been put upon this source of prejudice. But the Lord has not chosen these methods. He has permitted the way to remain narrow and the gate to be strait that the few who find it and enter therein may be such as have been tried, and not to their shame, such as are worthy of the great salvation He has prepared.

The Saints of the Lord need not seek persecution, they must not by foolishness and imprudence stir up opposition; sufficient will come when they do their duty wisely and well. But when, through no fault of theirs, they are made to feel the weight of the cross they have taken up, then they may feel courage and in the depths of their hearts have joy, for if they continue on steadfastly all that is hard and bitter now will be seen in retrospect as blessed experience.

J. J. C.

REJOICING IN CHRISTIANIA.

The dedication of the new hall at Christiania is now an accomplished fact, and the building stands as a lasting monument to the energy, push and faith of the Scandinavian Saints. It is only a little over a year since the dedication of the new house at Copenhagen, and yet no sooner was that work finished than the labor of building a new house at Christiania was begun. The new building stands on the spot occupied by the old one at Osterhausgade 27. We extend our hearty congratulations to the good people of the Scandinavian mission on the magnificent finale to their efforts. Much praise and credit is due not only

to the Saints and their friends who have contributed generously of their means, but also to Elder Willard A. Christopherson, president of the Christiania conference and President Anthon L. Skanchy of the Scandinavian mission, upon whose shoulders has rested the labor of general supervision of the putting up of the new hall. We elsewhere publish in full the dedicatory prayer offered by President Francis M. Lyman, and humbly add our Amen thereto.

J. B. H.

THE address of the Sheffield conference has been changed to 113 Cemetery Road, Sheffield.

THE members of the Manchester conference, together with their friends, honored Pioneer day (July 24) by assembling at Heaton Park, Manchester, on Saturday, July 25, 1903. The day was passed in a program of music, addresses, refreshments and quiet games.

ARRIVALS.—The following missionaries arrived in Liverpool ex the s.s. *Mayflower*, Saturday, July 25, 1903. For Great Britain—William H. Toller, Ogden; Joseph H. Brinton, Big Cottonwood; Richard A. Shipp, Salt Lake City; John O. Mellor, Fayette; Myron E. Wade, Liberty. For Scandinavia—August Erickson, Emeal Nielsen, Salina; Carl F. Krantz, Salt Lake City; Claudie D. Michaelson, Mayfield; Niels Mikkelson Thorup, Fountain Green; Hans S. Larsen, Brigham City. For Paris—J. Leo Fairbanks, Salt Lake City.

In the same company came Julia A. Toller and daughter Violet, of Ogden; Evangeline Glardon, Logan; Agnes B. Shipp and daughter Ruth; Christine M. Anderson, Judith M. Anderson, Salt Lake City, as visitors. The last named will study music and voice culture in Berlin.

APPOINTMENTS.—The Elders who arrived for Great Britain, Saturday, July 25, have been assigned as follows: William H. Toller, Newcastle; Joseph H. Brinton, Liverpool; Richard A. Shipp and John O. Mellor, Leeds; Myron E. Wade, Ireland.

DEPARTURES.—The following missionaries and a company of emigrating Saints sailed from Liverpool, Thursday, July 23 in charge of Elder Henry E. Wynder. George G. Smith, Alfred Cordon, Leo Pickett, Jed F. Woolley, John W. F. Meyers.

FASTING AND SELF-CONTROL.

BY ELDER HENRY H. BLOOD PRESIDENT OF THE LONDON CONFERENCE.

A STRIKING passage in a recent writing of Count Leo Tolstoi, the renowned Russian savant, calls attention to the non-observance of abstinence, particularly in respect of food, and the growth of gluttony and its attendant evils, moral and physical. He says:

"In our present-day society, this first virtue of abstinence has been entirely forgotten, so much so that the steps to be taken for the acquisition of this virtue are unknown. Fasting has been completely abandoned, and is looked

upon as an absolutely useless and stupid superstition. And yet, just as abstinence is the first condition of a moral life, so fasting is the first condition of abstinence. We may desire to be good, and dream of doing good without fasting, but in reality it is just as impossible as it is to walk without getting up. Strange to say, the men who dine day by day in a manner compared to which Belshazzar's feast, although it provoked a divine threatening, was nothing, are yet stupidly persuaded that they can lead a moral life."

These may seem very forceful words, yet when one considers the immoderation of our times, their truth is apparent. Physically and morally the world is suffering from the twin vices of excessive eating and excessive drinking, with all the damning train of evils that follow in their wake.

Men look with horror upon the ravages of famine, and truly it is a terrible affliction, but it has been said, and with probable truth, that more people die of over-eating and the diseases that spring from it, than from starvation. The people of our day worship at the shrine of gluttony. In the language of the learned Jeremy Taylor, "we sacrifice meat and drink offerings to our appetites as if our stomachs were the temples of Bel." And we pay our devotions with unnecessary and sometimes harmful frequency. Three, four and even five times a day the modern epicure satiates himself at a table spread with the most tempting foods and drinks, with small regard to the natural requirements of the body, but led on by an inordinate and acquired appetite that often craves that which is positively harmful to his physical organism, and which inflames desires within him that may inflict injury upon his soul.

The whole world is laid under tribute to supply the tables of the rich. Those in temperate climates demand the choicest products of the tropics, as if dissatisfied with the Creator's distribution of foods, and unmindful of the wisdom that has given to each zone the products best suited to sustain the life and keep temperate the desires of those who dwell therein. Moreover, princely salaries are paid to chefs to devise new ways of pleasing the palate, and the discovery of a new dish is hailed with as much delight and is as widely published as is the announcement of some new and useful invention. Papers and magazines publish column after column of recipes for the preparation of food in new and strange ways. The best of entertainers are those who supply the choicest wines and the most tempting viands. In place of the simple yet all sufficient "Give us this day our daily bread," and forgetful of the divine injunction, "Take no thought for your life what ye shall eat, or what ye shall drink," there comes from the firesides of humble workmen's homes and from the kitchens of mansions and palaces the incessant cry, "What can I prepare for to-day? What shall we have to eat?" It is the burden of the toiling housewife's thought and the sleeping and waking anxiety of the cook in more pretentious homes, as if grim and gaunt starvation were at the door. The order of nature is reversed and, to quote a trite expression, "Men no longer eat to live; they live to eat." Abstinence is a departed virtue. The story of Eden is repeated in daily life: men fall under the seductive spell of the tempter and eat to their own destruction. Instead of the body being kept in subjection, its cravings are answered by gratification, which increases the demand, and the continuous yielding to unnatural desire forges binding chains of habit, which retard moral and spiritual progress.

The experience of each human life is made up of a series of inward conflicts. Every person feels the workings of the opposing forces. The desires of the flesh are set against the yearnings of the spirit; the one tends to evil and enslavement; the other to freedom and redemption. These both work on the natural laws of their existence. The spirit is the offspring of God, and its tendency is upward. No matter how beclouded the memory is as to a former estate, there is an innate longing for something better than this world can give. The words of Sister Eliza R. Snow's beautiful poem find an echo in many a heart:

"Yet oft-times a secret something,
Whispered, 'you're a stranger here';
And I felt that I had wandered
From a more exalted sphere."

As water seeks its level, so the spirit naturally aspires to its source.

The body is "of the earth, earthy." Its desires came from the mortal plane. They were implanted by sin and are kept active by improper habits. Blind tendency to wrongdoing comes as an evil legacy with mortal birth, and Satan seeks every opportunity to fan into consuming flame the smouldering fires of inherited propensity. The Savior understood this and admonished His disciples to watch and pray always lest they enter into temptation, for, said He, "The spirit indeed is willing, but the flesh is weak" (Matt. xxvi: 41).

St. Paul in writing to the Romans speaks of the conflict within him, and concludes by saying: "I find, then, a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man (the spirit): but I see another law in my members (the body) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii: 21, 25).

Of similar meaning is the following: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things which ye would" (Gal. v: 17).

The contest of flesh and spirit has a definite value in the work of individual development and redemption. The spirit grows in power by overcoming the body and its desires; the flesh is more nearly cleansed of corruption by being subdued and denied that which would supply fuel to "the impure fires of carnality."

St. Paul recognized that the danger to his spiritual life lay in the gratifying of carnal desires, hence he wrote: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I. Cor. ix: 27).

It is by denying the body that it may be subjected to the spirit. "For if ye live after the flesh ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live" (Rom. viii: 13). The most flagrant evils of the present day are a result of the dethronement of the reason, the will, the spirit, within man, and the yielding of the control to the soul-destroying cravings and lusts of the flesh. Of these the habits of immoderate eating and drinking are primary evils, and they are followed by the other works of the flesh which St. Paul enumerates in his epistle to the Galatians (chap. v: 19-21).

No soul can be saved with these desires unconquered. The laws of God

can never be written in the heart that is immolated on the altar of self-gratification. Each soul must have his own house in order, every evil tendency sacrificed, his spirit in control and subjected to the Spirit of God, or he is not ready for and will not have eternal life and exaltation in the Father's kingdom.

Perfect self-control must be acquired before he can possibly have full salvation.

> "He who reigns within himself, and rules
> Passions, desires and fears, is more a king:
> Which every wise and virtuous man attains;
> And who attains not, ill aspires to rule
> Cities of men and headstrong multitudes,
> Subject himself to anarchy within,
> And lawless passions in him, which he serves."

In regard to this overcoming of self, the logic of Count Tolstoi applies with a peculiar force: "There is a ladder of morality and man must begin at its lowest round. This first step, which is necessary before others can be taken, is abstinence. . . . But this virtue is not attained all at once; there must here also be a gradual progression. Abstinence is the enfranchisement of man from desire and greed, and his submission to wisdom. Man has many passions and in order that he may war upon them with success he must begin by striking at those which are fundamental and which generate afterward those of a more complex character. . . The glutton cannot make an effective resistance against idleness. He who is both an idler and a glutton has not the strength to conquer sensual passion. This is the reason why, according to all sound doctrine, the progress toward abstinence begins by the war against gluttony, begins by fasting."

The soundness of this reasoning is attested by man's experience. Eminent physicians agree with the revealed word of the Lord in advocating abstinence. Considered purely from a physiological standpoint, fasting has come to be recognized as a corrective of many ailments superinduced by too high living. During recent months there have been a number of somewhat remarkable cures of obstinate complaints through the patients undergoing prolonged fasts, which give the body a term of rest and allows nature to effect a cure. If abstinence is effective as a cure, and that in extreme cases, requiring long periods of fasting, with the body already weakened by disease, it would seem that if practiced in wisdom by a person in health it would tend to increase his vitality and assist in warding off disease.

But however valuable fasting may be to the physical man, its most beneficial effects are undoubtedly to be found in the aid it gives to spiritual development. This principle, especially in its moral and spiritual aspects, is familiar to the Latter-day Saints in precept and practice. The first Sunday in each month has been set apart by the servants of the Lord as a day of fasting and prayer throughout the Church. The Saints are expected to come together and lift their hearts in praise and testify of the goodness of the Lord to them. The further privilege is accorded them of contributing the food they would have consumed, or its equivalent in value, to the poor, thus witnessing their sincerity in fasting and making the day one of sacrifice. The blessed opportunity of communing together on these fast days, with hearts and desires pure before the Lord and the spirit of prayer thrilling the entire

being, is one of the choicest experiences of the Saints, and often the richest spiritual blessings are enjoyed on these occasions, the gifts of tongues, interpretation of tongues, prophecy and healings being manifested. Every Latter-day Saint who has lived up to this principle can testify of its acceptance by the Father in heaven, and its efficacy in connection with faithful prayer. It increases humility, gives strength to those who are spiritually weak, and, by withdrawing one's attention from things purely mundane, it gives opportunity for meditation and closer communion with the Spirit of the Lord. It leaves the body, "the shop and forge" of the spirit, uncloyed, the brain clear and active, the intellect bright, the spirit free.

Jeremy Taylor says: "Fasting is principally operative to mortification of carnal appetites, to which feasting, and full tables, do minister aptness, and power, and inclinations. . . . [It] is one of those afflictions which reduces our body to want, our spirits to soberness, our condition to sufferance, our desires to abstinence and customs of denial, and so, by taking off the inundations of sensuality, leaves the enemies within in a condition of being easier subdued. Fasting directly advances towards chastity; and, by consequence and indirect powers, to patience and humility and indifferency."

Many of the great religious reformers and philosophers of the past, both in and out of Christianity, have taught the truth of this principle by their abstemious if not ascetic lives. May it not be that their clearer spiritual vision and more profound reasoning, which made them superior to their fellows, was a result of the operation of this natural law.

From the Scriptures, we learn that fasting anciently served to express humiliation and sincere repentance, to increase faith, to fortify against temptation and to prepare for special work to be done for the Lord. It was made a requirement of all Israel on the day of atonement, when the sins of the people were each year placed on the head of the scapegoat. It was to be an affliction of their souls, a sign of humiliation (Lev. xxiii). National sorrow and contrition and prayers for special blessings were expressed in public fasts, as on the occasion when Samuel gathered all Israel to Mispeh and commanded a fast. This was followed by the liberation of the people from bondage to the Philistines (I. Sam. vii).

How impressive is the beautiful story of Queen Esther, whose simple faith prompted her, when death confronted her people and only her personal appeal might save them, to send a message unto her fellow-countryman Mordecai, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king." And who but has rejoiced to read that that prayer of self-denial of a captive and afflicted people was heard and answered by the Lord unto their deliverance?

Moses fasted in the mountain forty days and forty nights and carried back with him unto Israel the tables of testimony written by the finger of God, with whom he had communed face to face. So purified had he become that "the skin of his face shone, and they were afraid to come nigh him" (Ex. xxxiv: 28-35).

Elijah fasted for the same symbolic period in Horeb, the mount of God, and prepared himself thereby for the appearance of the Lord which followed, and

for the whisperings of the still small voice communicating to him a message rom heaven (I. Kings xix).

Our Savior, as a preparation for the crucial temptations that He knew must be endured, fasted in the wilderness forty days and forty nights, and in the majesty of complete self-control met and resisted every assault of Satan (Matt. iv).

The Lord taught that fasting and prayer is an aid to the exercise of faith, as appears from the account of the futile attempt of His disciples to cast out an evil spirit. "Why could not we cast him out?" they asked. "Because of your unbelief," was the reply. "This kind goeth not out but by prayer and fasting" (Matt. xvii: 19-21).

These Scriptures are given by inspiration "for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii: 16, 17).

There is a lesson for us in what is recorded in the foregoing passages. We are all in bondage to a Philistine host of evils that assault us on every hand, and by fasting and prayer we can receive divine strength to free ourselves. As Israel, under Moses, had need of the tables of the law, so we need to have the testimony of God inscribed on the tablets of our hearts as an enduring guide of life. We have daily need of the whisperings of the still small voice as Elijah received it. We, too, need to be fortified as was our Lord against the temptations with which Satan tries to ensnare us. And as these blessings came to the Prophets of old and unto the Savior after fasting and prayerful meditation, we have here a key that will give us access to spiritual blessings. As followers of the Lord we ought to gladly make use of the privilege He has bestowed upon us, and remember He has said, "If any man will come after me, let him deny himself."

The Latter-day Saints should be an abstinent people. The Lord has revealed to us something of the laws of physical health and how it may be preserved. We are taught that these bodies are given us for eternity. They are ours to use, to control, to train, to cleanse. "And every man that hath this hope in him purifieth himself, even as He (Jesus) is pure" (I John iii: 3). As the potter moulds and fashions mere clay into an article of beauty and utility, and tempers and burnishes it by slow processes until it is fit for use in the palace of a king, so the spirit is entrusted with the important duty of taking gross elements of earth, in which are the germs of sin and death, and by the slow processes of mortal growth and experience and training, help God fashion the vile body into "a vessel unto honor, sanctified, and meet for the Master's uses and prepared unto every good work" (II Tim. ii: 21).

The Word of Wisdom is a law of abstinence given for our training, and is closely allied with the fasting of which we have been speaking, for it is not the loss of a meal or the fast of a day that will open spiritual treasures to us, especially if we break our period of abstinence with a feast that makes up what has been denied the body. Such is not a fast, but a mockery before heaven. Its effect is injurious to the body and unprofitable to the spirit. What is required of us is a sincere self-denial, which subjects the body to the will and exalts the spirit into communion with the Lord. Such a fast is in itself a prayer unto our maker, who, seeing our self-abnegation in secret, will reward us openly.

CURRENT EVENTS.

A TERRIBLE RAILWAY DISASTER AT GLASGOW.

THE Glasgow and west of Scotland summer holidays were darkened by a most lamentable accident. Fortunately happenings of this character are in recent years of rare occurrence in England. The engineer of the Glasgow and South Western railway claims that the brakes failed to work. The circumstances of this fatality are painful in the extreme. A long heavy train conveying excursionists from the Isle of Man crashed into the buffers at the Glasgow station with such force that the two foremost carriages were telescoped. The impact was terrible. A more heartrending spectacle could scarcely be imagined, bruised and bleeding men, women and children were among the wreckage, while others lay with a stillness that proclaimed them beyond human aid. Entire families were wiped out. Fifteen people were killed and twenty-five injured. The engine driver, upon being arrested, said in piteous tones, "I would to God that I had been killed also."

PERSONAL QUESTIONS.

What sort of a church would our church be
If every member were just like me"?
Better or worse would our church be,
If every member were just like me?

Were every member of our church to be
Just such a member as Christ would see,
What changes would come to you and me,
And the gain to our church, what would that be?

SELECTED.

DIED.

MCINTYRE.—Sister Helen Kemp McIntyre, beloved wife of Brother George Kynoch McIntyre, died at her home in Watford, Herts., on July 23, 1902. Sister McIntyre was born at Keineller, Aberdeen, November 28, 1855, and was baptized by Elder George W. Palmer, July 10, 1898. She was a faithful Latter-day Saint and a devoted wife and mother. Her home always offered a hearty welcome to the Elders, by whom, as well as by many of the Saints of the London conference, she will be sadly missed. She leaves a large family who, in the hour of bereavement, have an abiding testimony of the truth of the Gospel, and an assurance of the resurrection from the dead.—*Deseret News* please copy.

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